



acter becoming known, several attempts were made to seize him, but this failed, until about two weeks ago, when, after night, a company of the colored people of Springfield, Ohio, took him, organized a lynch court, tried, and found him guilty as above charged, sentenced him to forty lashes save one, to be given on the bare back with a horsewhip, and forthwith executed the sentence. McDonald was then turned loose, with his face towards Canada, and giving him ten paces start, they told him to run for it, and if caught, he should have 'a hundred and twenty.' McDonald has not since been seen or heard from.

Now, if this conduct of the Springfield blacks does not afford sufficient evidence to satisfy all doubters that negroes are of the human species, we must say that they are very difficult of belief. Who but a human being would ever resort to lynch law?

From the Herkimer Journal.

**PELHAM LABOR.** The inadequacy of wages for female labor, is a fact which must have struck every reader; but we never have heard of so farcical an instance as in the case of the females employed in the manufacture of caps for the salesmen of Philadelphia. Taking advantage of the pressure of the times, these wretched have cut down the girls' wages to the miserable pittance of THIRTY CENTS per week. The sufferers have struck for higher wages. May they be sustained by the honest portion of the community.

The citizens of London have aroused themselves to ameliorate the condition of the dress-makers there; this city, with its fragile girls, can expect five shillings a week per person, from 17 to 19 hours work a day. The state of affairs in Philadelphia is insufferably worse, and the citizens should more strenuously exert themselves to redress the most enormous oppression it has ever been our duty to record.—Kingston Journal.

The state of things above noticed is, indeed, most pitiable and revolting, and ought to arouse the instant and vigorous efforts of every working-man and every working-woman in the country for its amelioration—for, in truth, all are concerned. But, bad as it is, we cannot agree with the writer of the above, who opinion the most abominable oppression is that of being on duty to record! The fiendish system of southern slavery is a thousand-fold worse—for, instead of getting thirty cents per week, the whole world ought to know that the poor slave women are compelled to toil month after month, and year after year, in the rice and cotton fields of the South, and receive nothing; nay, that they are even denied the right to their own husbands and children, and may be themselves subjected to every personal outrage with impunity.

In this case with the oppressed females of Philadelphia? Very far from it. They doubtless suffer severely from the cupidity of heartless employers, taking advantage of the pressure of the times; but they cannot be robbed of the small pittance they do receive; their parents, husbands and children cannot, if innocent, be wrested from their embrace by brute force, SANCTIONED BY LAW; and if their persons are outraged by brutes in human form there is the moral sentiment of the community, and the power of law on their side, to vindicate and redress.

From the Bangor Gazette.

#### More Good News from Maryland.

The time is at hand when slavery will be terminated in Maryland. From the communication below it will be seen that a remarkable change is going on in the public mind. The inhumanity of the system—it's unprofitableness in its best estate—the uncertain tenure by which slave property is at present held, and the deep abhorrence with which the system is looked upon in Europe and in the free States, all tend to render it unpopular in this border slave State, and we trust it will soon fall to our lot to chronicle its complete overthrow.

We have made extracts from the article of Mr. Janney mentioned below, and should have copied the whole had our limits permitted. The Saturday Visitor in which it was published, we are pleased to see, is taking an independent stand upon all moral subjects—it is an excellent paper, and will do much at the South.

BALTIMORE, Sept. 14, 1843.

**MR. EDITOR:** In a former letter, I asserted that 'the slave laws of Maryland are fast becoming a dead letter.' I will offer some proof, in support of this proposition. Seven years ago, when the elements of public opinion were in a great ferment, the words abolitionist and abolitionism were only another name for a torch, to set the passions of men in a flame. Now, the public mind is more calm, and thoughtful, and those dreaded words may be used in the most innocent manner, without exciting alarm. Last winter, the Legislature passed laws bearing heavily on the free colored people. What was the reason? Because, forsooth, the colored people were becoming too well informed about their own rights, and having opportunities for reading, meeting together, and secret communication, they would become too knowing, and more dangerous to the slave population. Hence the passage of laws, restricting the privileges of the colored people in meeting together. But is this passage of such a law to be considered as indicative of the increasing strength of slavery? Nay, verily; it only shows the spasmodic efforts, the conclusive death-struggle of the black-hearted monster, in grasping with might and the freedom of the press.

**Another Act.** Last spring, the Court in this city summoned the post-masters to come forward, and testify whether the abolitionists had come to their office, showing a determination to crush the freedom of the press. Nothing of importance grew out of this movement. About the same time, the Saturday Visitor, which is the only independent paper in all the South, published the Texas article signed by J. Q. Adams and others. There was rank anti-slavery matter, swallowed down quietly, in the Court, Grand Jury and slave laws to the contrary, notwithstanding.

The Saturday Visitor has continued to pursue a bold, independent course on all subjects, slavery among the rest. Not long since, Samuel M. Janney, a Quaker preacher from Loudon county, Virginia, wrote an abolition article, of great power, and came to this city to get it published in the Saturday Visitor, which has been done, in three successive numbers of that paper. The Society of Friends in this city have waked up with new zeal in their opposition to slavery, and to my personal knowledge have sent off thousands of the papers containing the article by Mr. Janney. As I anticipate an eager reception of that article by northern papers, I shall not now speak of it more particularly. Suffice it to say, that its publication in this city has passed off quietly, and the papers sought for with eagerness and read with avidity by white and colored. Think of that, my friends, and then take consolation that you have not toiled vainly. Here, in this slave State, you will see colored people go into the office, week after week, and buy the newspaper, containing abolition matter. Do not these facts prove that the slave laws are dying out? I think so. May Heaven in mercy speed the day of their death.

A gentleman recently holding in his hand a copy of the Southern Literary Messenger, a worthy magazine, published in Richmond, Virginia, said—'This work must go down, as several others have in the South, and then the South must look to the North for their religion, and then they will be obliged to read the worth chosen to publish.' Think of this, and what power you have to mold the southern mind.

Some years ago, Woolfolk had a slave-prison, a little out of the city, where for many years, he carried on his business largely, of buying and selling negroes. I have been informed that he made a large fortune at the business, and moved off to Louisiana. He has quit the business. Mr. James Purvis, who was also engaged in the traffic, was last winter converted to Christianity under Methodist preaching, became a good man, and quit the business. The only large establishment now in this city, is that of Hope H. Slatter, in Pratt-street. This Mr. Slatter is very much of a gentleman in his way. He is the son of Methodist parents in the State of Georgia. He is named for Rev. Hope Hull, one of the Methodist preachers of old time in the South.

In the month of May, 1840, at the time of the last General Conference, several of the delegates of the northern Conferences visited the slave-prison of Mr. Slatter, and were treated by him with the utmost politeness and civility imaginable. He addressed them somewhat as follows: 'Gentlemen, I suppose this looks strange to you, coming from the North as you do; I live in a slave State, where the laws fix these matters. These people are with me a short time, I feed and clothe them well, and consider that I do not make their condition any worse than it was before.' Mr. S. showed the gentlemen his establishment, and seemed to take pleasure in doing so. And tell the whole truth, the place is genteel and comfortable enough for a seminary of learning. But the downcast look of those poor blacks; I shall never forget it. Mr. Slatter at that time had a very likely

colored man, who kept the keys and had charge of the place, while Mr. S. was gone to the South for some weeks. He also had the largest and most ferocious dog I ever saw, in a small enclosure. The head colored man told me that this dog would allow no one, white or black, to come near him, but himself. This slave-prison is now regarded as a public nuisance, even in this slave-cursed city.

#### ENGLAND.

Texas.

In the House of Lords, on Friday the 13th August, Lord Brougham introduced the subject of Texas and Texian slavery, in the following manner, as reported in the London Morning Chronicle of the morning of the 14th:

Lord Brougham said, that seeing his noble friend at the head of the foreign department in his place, he wished to obtain some information from him relative to a State of great interest at the present time, namely, Texas. That country was in a state of independence *de facto*, but its independence had never been acknowledged by Mexico, the State from which it was torn by the events of the revolution. He was aware that its independence had been so far acknowledged by this country, that he had a treaty with it. The importance of Texas could not be underrated. It was a country of the greatest capabilities, and was in extent fully as large as France. It possessed a soil of the finest and most fertile character, and it was capable of producing nearly all tropical produce, and its climate was of a most healthy character. It had access to the Gulf of Mexico, through the river Mississippi, with which it communicated by the Red River. The population of the country was said to exceed 240,000, but he had been assured by a gentleman who came from that country, and who was a member of the same profession as himself, that the whole population, white and colored, did not exceed 100,000; but he was grieved to learn that not less than one-fourth of the population, or 25,000 persons, were in a state of slavery. This point led him to the foundation of the question which he wished to put to his noble friend. There was very little, or no slave trade carried on with Texas from Africa directly; but a large number of slaves were constantly being sent overland to that country. Although the major part of the land in Texas was well adapted for white labor, and therefore for free cultivation, still the people of that country, by some strange infatuation, or by some inadvertence of immediate gain, preferred slaves to free labor. At all events to this, the market for slaves was the U. S., from whence they obtained a large supply of negro slaves. The market from whence they obtained their supply of slaves were Georgia, the Carolinas, and Virginia, which States constantly sent their surplus slave population, which would otherwise be a burden to them, to the Texian market. No doubt it was true, as had been stated, that they treated their slaves tolerably well, because they knew that it was in their interest to rear them, as they had such a profitable market for them in Texas. This made him irresistibly anxious for the abolition of slavery in Texas, for if it were abolished there, not only would that country be cultivated by free and white labor, but it would stop a stop to the habit of breeding slaves for the Texian market. The consequence would be, that they would solve this great question in the history of the U. S., for it must ultimately end in the abolition of slavery in America. He, therefore, looked forward most anxiously to the abolition of slavery in Texas, as he was convinced that it would ultimately end in the abolition of slavery throughout the whole of America. He knew that the Texans would do much as regarded the abolition of slavery, if Mexico could be induced to recognize their independence. If, therefore, by our good offices, we could get the Mexican government to acknowledge the independence of Texas, he would suggest a hope that it might terminate in the abolition of slavery in Texas, and ultimately the whole of the southern States of America. The abolition of slavery in Texas must put an end to one of the most execrable crimes—for he would not designate it by the honorable name of traffic—that could disgrace a people, namely, the rearing and breeding of slaves, or being engaged in the sale of our fellow-creatures. He, therefore, hoped that his noble friend would have no difficulty in letting him know whether he could give any information as to the state of the negotiations on this subject, or as to the nature of the instructions that had been given to our minister in that country. If the production of such documents as the furnishing such information was not suitable, at the present moment, he would not press his suit, but he had a right to know, and his noble friend could confirm his statement, and he trusted that the government would not lose any opportunity of pressing the subject, whenever they could do so with a hope of success.

The Earl of Aberdeen in reply said, that he could state that not only had this country acknowledged the independence of Texas, but also that we had a treaty of commerce, and a treaty for the abolition of the slave trade with that power. He did not believe that there was any importation of slaves into Texas by sea, but it was true that there was a large importation of slaves from the United States into that country. Immediately on the negotiations beginning entered on with Texas, the utmost endeavors of this country were used to put an end to the war which prevented the full and entire recognition of the independence of Texas by Mexico. Their endeavors had met with very great difficulties, and he was unable to say that there was an immediate prospect of obtaining the recognition of the independence of Texas on the part of Mexico; but it was with great pleasure that he was able to say, that probably the first step to this had been obtained, namely, that an armistice had been established between the two powers, and he hoped that this would lead to the absolute acknowledgment of the independence by Mexico. The armistice was an important step to obtain, and he need hardly say that every effort on the part of her Majesty's government, would lead to that result which was contemplated by his noble friend. He was sure that he need hardly say that no one was more anxious than himself to see the abolition of slavery in Texas; and if he could not consent to produce papers, or to give further information, that did not arise from indifference, but from quite a contrary reason. In the present state of the negotiations between the two countries in question, it would not conduce to the end they had in view, if he had exposed any opinion as to the state of those negotiations; but he could assure his noble friend that, by means of urging the cause of the blacks, as well as by every other means in his power, her Majesty's ministers would press this matter, for the sake of the slaves.

Lord Brougham observed that nothing could be more satisfactory than the statement of his noble friend, which would be received with joy by all who were favorable to the object of the anti-slavery society. Last spring, the Court in this city, the post-masters to come forward, and testify whether the abolitionists had come to their office, showing a determination to crush the freedom of the press. Nothing of importance grew out of this movement. About the same time, the Saturday Visitor, which is the only independent paper in all the South, published the Texas article signed by J. Q. Adams and others. There was rank anti-slavery matter, swallowed down quietly, in the Court, Grand Jury and slave laws to the contrary, notwithstanding.

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nuisance, even in this slave-cursed city.

At a full meeting of the Phillips Church, Boston, held on Wednesday evening, September 27th, 1843, and opened by the church for the special purpose of considering its duty with regard to the subject of slavery—the following preamble and resolutions were adopted, after free discussion:

Whereas, the church was so constituted by the

Saviour as to be necessarily opposed to all sin;

whereas, the apostolic injunction is, 'Have no fellowship with the unfruitful works of darkness, but rather reprove them'; whereas, we are commanded not 'to bid God-speed' to any wrong-doer, because he biddeth him God-speed is partner of his evil deeds'; whereas, it is well known that many professing Christians in this country buy, sell, and hold their fellow-men as slaves; and whereas, our silence in these circumstances may be construed either into connivance at it; therefore,

Resolved, That a due regard to the precept

of the Bible, and to the interests of Christ's cause

makes it right for this church to take action on the subject of slavery, as it exists in these United States.

Resolved, That the spirit of Congregationalism

which disclaims all right of authority of one church

over another, makes doubly binding on us the duty

of using all moral means by way of admonition, re-

buke, and withholding fellowship, to effect the re-

lief of any sin which may be tolerated in other

churches.

Resolved, That whoever claims his fellow-man

as property, is guilty of one of the most flagrant

sins possible.

Resolved, That to defend such a practice from

the Bible, is to pervert the word of God.

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## Liberty Party.

The New-York Tribune published an account of the late Liberty party Convention at Buffalo, from the report of a member, who closed his report with this remark:—We hope yet to see all honest politicians and generally candid Editors of the N. Y. Tribune, and draw from the Editor the following remarks:

We freely give place to an account of the doings of Political Abolitionists' National Convention from the press of many of that number of that Convention, which is not at all afraid to let our readers hear what the political parties antagonist to ours have to say. We hope, and should probably receive, letters without remonstrance, in our custom of giving accounts of public movements, but we do not expect to receive any among us, though it is a Virginian soil.

They are at last to be considered.

On this subject, we are at present.

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of labor as well as

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## POETRY.

## OBJECTS OF CHARITY.

By D. C. COLESWORTHY.  
Do good to-day. Yon orphan child,  
Who has no father's care,  
On whom the tender mother smiled,  
And breathed for him a prayer—  
Now claims your sympathy and love;  
List to his pleading voice;  
Shall hot his tears your pity move,  
To bid his heart rejoice?

A hungry beggar at your door—  
He's had no food to-day—  
O, drive him not; as oft before,  
From your repeat away;  
But take him by the arm and give—  
His bag full to the brim—  
And in Heaven's blessing you'll receive  
More than bestowed on him.

A widow—shivering in the cold—  
Three children by her side;  
To her, now weary, worn and old,  
Life's comforts are denied,  
Go, find her hut, and there bestow  
The gifts of charity—  
And tears of gratitude will flow,  
And happy you will be.

You child of sorrow—in whose breast  
The seeds of woes are sown—  
Where Melancholy sits a guest,  
And every hope has flown;

Go, whisper peace—and share the grief  
That sinks him to the dust;

A word, perhaps, will give relief—  
The chains of sorrow burst.

Blind Folly's daughter—once the pride  
Of the domestic ring;

Who loved, as none were loved beside—  
Whose looks would pleasure bring:

O, fallen now— forsaken—lost—  
No home—no friends have she;

Sweet flower! nipp'd by untimely frost,—  
Her kind protector be.

A brother—struggling by the way—  
Oh, pass not heedless by;

If he has spurned your love to-day,  
To drain the glass and die—

Still, let your warm affections cling

Around an erring friend;

Perhaps your kindness yet will bring

His vices to an end.

You toiling slave; degraded thus,  
Has yet a heart to feel;

This doomed to pile 'heath slavery's curse,  
Hear ye his loud appeal;

And be a neighbor unto him—

His daily suffering share;

Perhaps you can unbend the limb;

Oh, list the Afric's prayer.

Where'er a soul is found—forlorn,

Or sick, depressed or lost;

Be he a prince or bigger born—

On land—on ocean lost—

Behold a neighbor and a friend,

And strive to make him blest;

The free, warm hand to him extend;

While love o'erflows the breast;

Thus doing good, the years will hasten

On golden wings away—

The real bliss of life you'll taste

On each returning day;

No morning's dawn—no evening's close

Grief or regret will bring;

Till like an infant's soft repose,

Death comes without a sting.

From the *Portsmouth Journal*

**IT IS BETTER TO BE REMEMBERED IN THE PRAYER OF THE POOR, THAN IN THE PRAISES OF THE KING.**  
See the piper—  
From cheerful homes go forth;  
Ye favored—to the suffering ones of earth;  
While winter in his sternest mood is found,  
Oh let the summer of the heart abound!

**Gives to the Poor—**  
Hath not the foul procured  
A thousand blessings for your heart and board,  
Which never come to theirs? O then impart  
Of your abundance, to the end of heart!

**Gives to the Poor—**  
The wealth of harvest comes  
To gladden all—One fount supplied the rath;  
One sun the sunlight, let your mercies spread  
The gifts of bounty, God hath richly shed!

**Blend with the Poor—**  
We are one family,  
Bound by one Father; to one destiny—  
Shall darkness, penury, suffering, on our way,  
Mar the high claim of humanity?

**Plead for the Poor—**  
The struggles they overcome,  
Strangers to wildering want have never known;  
Oh save sin from thy charities of Heaven  
The oppress'd whose graveword path to gloom is  
given!

**Learn from the Poor—**  
If it be sweet to hear  
Praise from the lip, where life bath given cheer,  
Hath not tenfold sweetness—tenfold power—  
Where hardship, sorrow, storm, their shadows  
lower!

**Learn from the Poor—**  
When the full heart is stung  
By anxious cares, and every feeling wrung  
With sound and sight of woe, if then there lies  
Virtue undimmed—where may she not survive?

**Learn from the Poor—**  
The moral light they shed  
Small gather as a halo round thy head;  
For meekness, gratitude, and purity,  
Glow from the furnace of adversity!

**Learn from the Poor—**  
The city with its bustling walk,  
Its splendor, wealth and power,  
A ramble by the river side,  
A passing summer flower;

The meadow green, the ocean swell,

The forest waving free;

Are gifts of God, and speak in tones  
Of kindness to me.

And oh, where'er my lot is cast,

Where'er my footsteps roam,

If those I love are near to me,

That spot is still my home.

**THE LAST HOUR.**

There is an hour whose ruthless rage  
Spares not the locks of reverend age—

Whose fury levels as a storm,

The hoariest head—the bleakest form,

An hour whose overwhelming power,

Upheaves of years the loftiest tower,

That hour is when we yield our breath—

When low we sink in mouldering death.

**THE EARTH IS BEAUTIFUL.**

BY CAROLINE GILMAN.

The whole broad earth is beautiful,

To minds attuned aught,

And whereso'er my feet are turned,

A smile has met my sight.

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Its splendor, wealth and power,

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**NON-RESISTANCE.**

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From the Glasgow Argus.

Christian mode of Treating Enemies.

This subject, so important in itself, yet so little considered in this Christian country, was treated with great plainness and power by H. C. Wright, from Philadelphia, United States, on Sunday evening, the 30th ult., in John-street Relief Church. The Christian mode of treating enemies is a subject little thought upon, yet so deserving consideration, that to call attention to it, may be well to make a few extracts by memory, from H. C. Wright's lecture. It would be of little service to give an epitome of the address, but on one branch of the subject—human brotherhood—his remarks may be quoted:

"The spirit of War, which is the usual mode of treating enemies, is against the spirit of human brotherhood. Did all mankind feel and acknowledge each other to be brethren, the children of one Universal Father, bearing the image of one common God, it would be impossible that they should ever wound, and shoot, and destroy each other. Live as we say, Christians—hate as devils, says the war spirit. Did ever two men, or two armies meet, and mingle, mutilate, and murder each other, in the spirit of brothers? Did Brother Love ever manufacture a murderous weapon? Could it fire a bullet into a brother's heart? Can it be stabbed into the heart on a sword point, or shot into the brain on a cannon ball? Can war be carried on in the spirit of brotherly love? No, my friends, and yet brotherly love is an essential part of the spirit of Christianity. Allow me an illustration. I have two daughters, Mary and Hannah. I divide my parlor into two divisions by means of a line, and call Mary's part Great Britain, and Hannah's the United States. They sit amicably enough together for a while, but in course of time Mary lays claim to a small figure in the carpet as being within her territory, to which Hannah also lays claim, denying that it is within Mary's boundary line. High words ensue; and as they cannot come to agreement, but rather make worse; Hannah declares war against Mary. And then they quarrel about 'The boundary question.' Well, to collect their weapons, and array themselves for the fight, and before they begin hostilities, they come to me and Mary say: 'Oh, father, help me to kill Hannah, for my cause is the righteous cause!' And Hannah says: 'Oh, father, my son, but help me to kill Mary, for my cause is a righteous one!' Now, what am I to do? Should I help my one daughter to kill the other, would not a man call me a frightful villain, and hang me on a gallows as high as Hannan's? And yet what do they themselves? Suppose the last question to issue. Great Britain collects 10,000—arms them with deadly weapons—train them to kill their brethren—and order them over to the United States to use their murderous skill. The United States do the same, and set their army in deadly array against Great Britain. But, before they fall upon destroying each other, they must call for the aid of their common God, and Father. Suppose I am the chaplain of the United States army, I collect it into a square, and we fall upon our knees and look up to heaven, with our swords and guns in our hands, ready for the fight, and we say, 'Oh! our Father, help us to kill our brothers from Great Britain, for, behold, they have wronged us grievously!' And the Archbishop of Canterbury, or any body instead, who is chaplain of the British army, does the same, and says, 'Oh! our Father, help us to kill our American brethren, for, behold, it is we who are in the right!' And God says, 'Little children, love one another.' But we say, 'Yes Lord, but first help us to kill one another!' Oh! of all the horrors of war, this attempt to invest it with a sacred aspect, by an appeal to Him who is love itself, is most horribly blasphemous. How can the Almighty regard those bands of his children? How beautifully consistent to accompany with professed ministers of Christ that custom which violates every precept of Christianity. Never, until the spirit of universal brotherhood shall paradise mankind, can we expect the establishment of Christ's kingdom of 'peace on earth, and good will to men.' But when His law of love shall be the law of the life and the heart, then shall Christianity be no longer a letter, an abstract theory, but a glorious and joyous reality, a practical and living religion."

This is but an imperfect epitome of one portion of the subject of the lecturer. For reflection on the other parts, it will be equally the duty and the interest of those who desire to be impressed with what is required of them as Christians in this matter, to attend the lectures which may yet be given by H. C. Wright in this city.

From the Methodist Protestant.

**Observation in a Lane.**

By a lane, we mean a part of the great arterial system of a city; and a curious apparatus is that system of streets, lanes, and alleys, stretching in all directions, reaching every where, and throbbing, sometimes regularly, sometimes feverishly, with the pulsations of denizen life. A lane, then, is a modern size canal of the kind mentioned; and it was along a lane, we, a part of the city's life-blood, and in honest circulation, were pulsated, when, with two tolerable eyes of ours, we saw a being resembling a woman, and who passed for a mother, holding a little living creature in jacket and breeches, by one of its arms, while she clutched it terribly, in the open daylight, and in the said lane, exclaiming, 'Now! now! you dog; take that!' While another imitation-woman, with great glee, cried out, 'That's good! that's good!'

Dog! It did not seem to be a dog. There was some shaggy hair, it is true; but it was on his uncombed and hateless head; and there were under his cuffed carcass, poor, grimmed, naked little feet; but no paws; but he did not seem to be a dog. But it was so; does it seem befitting for woman's hand to be cuffing dogs? or for woman's heart to shake with glee at such a cuffing? Alas! had it been a dog, there was nothing more in the case; it was not good. But it was not a dog's skin, but actually what right pass, in lanes and alleys at least, for boy's clothes; and the unclad flesh, when enveloped in them, enveloped a young soul of man, a germ of immortality; while the features of its water-begetting face were awry and whimper-looking, its tearless eyes denying the slander of its own mother's lips.

And that was GOVERNMENT! 'Dog!', 'dog,' 'cuffing,' and the taunting, 'THAT'S GOOD'; these are the elements of government; else like emperors and empresses have worn mitres and crowns, with but little brains in their heads, or but little piety and humanity in their hearts; else the GOVERNED have been dogged, cuffed, and taunted, by mere lane mothers; and not by those who have merited a real mother's name, or a real mother's due love!

That dog-boy, it would seem, needed washing, hair-combing, head and feet covers, education, example, and affectionate authority. His young heart tendaril, shrinking from all other trellis in this wide world, stretched itself toward his mother; thought there to cling, and rejoice in the sweet fresh air and beauteous sunshine; but it met with 'dog,' 'cuffing,' and 'that's good!' And what dog-people meets with any different kindness from its mother Church or mother State? Alas! this is a very curious world, or else we, this world's denizens, are very rare curiosities. Our mothers, somehow, fail to do a good, wise, motherly part by us; or, as we may be, their grimmed, tangle-haired, dog-children, are worthy of no better treatment!

But, who has not poor dog-boy legs, with muscle and skin-covered feet to them? And are there no other lanes in this huge State heart? Nor cities in this wide world, where dog-boys can get rid of grim, cuffing, and spiteful lip-taunting? Alas! let him not run, until his lane mother's foot shall have no more mercy and gentleness than her cuffing instrument hand; for State heart-blood is but cold fish-fluid; and there is no bread-warmth in its circulation through those other lanes; and 'dog,' 'cuffing,' and 'that's good,' are, peradventure, better than starvation!

Cease your snivelling, dog-boy, and get up your humble petition, signed, sealed, and begging to have the man-germ within thee to be acknowledged and provided for. Put in something deprecatory of the PRIVILEGES of grim, cuffing, and 'that's good'; and put in something about RIGHTS, which are the vitality of humanity and agency, and the material of which head and feet covers, hair-combs, soap, and heart happiness, are fabricated. And then, if thy lane mother know no such rights; if she seizes thee by thy dog looking-hair and kick thee off with 'that's good,' why then, dog-boy, thou hast nothing better to do, than to tell her the way back thy two legs, and seek head and feet covers, hair-combs, soap, and heart happiness, where thou canst. So decided was the vote, that the Right Rev. Bishop Hughes attempted to possess himself of the Catholic church of this country, he had a meeting of the trustees of St. Patrick's Cathedral in Prince-street, and made a speech to them of three quarters of an hour, urging with all the eloquence of which he was master, the vast importance of their church, as an example to the rest of the country. He told them, if they would let him, he should have no difficulty in getting the smaller establishments. When he had finished his speech to reject his proposal, six to three, he voted to accept it. The trustees of the cathedral accepted it, and the Right Rev. Bishop Hughes left it go so, without denouncing the trustees or

thee, and there is something of heaven-energy in the fresh free wind! Does not the germ swell within thee, and grow? Look up, thou outcast immortal. The light flashes upon thy tears. Let the deep soul of thee be stirred with thought. Thou art worth something better than dog, cuffing, and 'that's good.' Already the world is noisy with questions and answers about thee.

## MISCELLANY.

DESTRUCTION OF THE NESTORIAN CHRISTIANS BY THE TURKS.

The circumstances connected with this sad event are detailed by a correspondent of the London Morning Chronicle, (writing from Constantinople under date 17th of August,) as follows:

"You have been informed of the combination between the Pachas of Mosul and several powerful chieftains for the extirpation of the Nestorian Christians, or Chaldeans. Letters received the day before yesterday contain a deplorable account of the results of the attack of the United Troops. They had penetrated into the center of the Tiyyare district, burnt the villages and churches, destroyed the crops, and put the inhabitants to flight. The Patriarch, five brothers, and his mother, were cut out of a tent, and his sisters horribly mutilated. The Patriarch himself had fled to Mosul, and taken refuge in the British vice-consulate. Thus a sect which has presented its independence during centuries, and had resisted the persecuting efforts of Islam, was held by the fire of religious intolerance. The Nestorians are a new example of a system purposed by foreigners in the East, which we cannot contemplate without the utmost indignation. All those who have been the direct or indirect instruments of their destruction, although they may not have anticipated a result so serious a nature in their intrigues, and although they may now shelter themselves under the cloak of religion, have been guilty of a great crime against humanity. In the mountain fastnesses, the Nestorians had retained their independence for centuries. The first western traveller, who succeeded in penetrating into them, was Dr. Grant, an American missionary. No sooner had Dr. Grant met with some success in the mountains, than the Roman Catholic missionaries at Mosul, supported by French political agents endeavored to counteract it. The English High Church was also jealous of American encroachments in the midst of a sect still venerating Episcopacy: and an additional firebrand was thrown into the country last autumn, in the person of the Rev. Mr. Badger. During last winter the three parties—the Americans, the Puseyites, and the Roman Catholic—had waged an open warfare amongst themselves. The Americans, who had been first in the field, only acted on the defensive; the influences they had already acquired among the Nestorians enabled them, without much difficulty, to retain their position. The object of the two remaining parties is to eject the Americans, and to establish their own influence.

They did not act in concert, for their mutual enmity equalled their hostility to the Americans. No means were left untried to effect their object. The agents of the Church of Rome received the earliest and most universal admiration for elegance of construction and sailing qualities, and which carries out M. Fletcher Webster, Secretary of the Chinese legation, was built with a view to his future employment in the opium traffic of the Chinese seas. The Buffalo Commercial Advertiser has the following remarks on the subject: